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FIVE YEARS' MINISTRY
IN THE
German Reformed Church,

IN RACE STREET, BELOW FOURTH,

PHILADELPHIA.

AN ANNIVERSARY SERMON,

PREACHED, JANUARY 8, 1860,

AND

AN ECCLESIASTICAL APPENDIX.

BY

J. H. A. BOMBERGER, D.D.

PHILADELPHIA :
LINDSAY & BLAKISTON.
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PHILADELPHIA, *January 9, 1860.*

TO THE REV. J. H. A. BOMBERGER, D. D.

DEAR SIR :—We, the undersigned members of the Race Street German Reformed Church, of which you are Pastor, considering the Anniversary Sermon, preached by you yesterday, as very appropriate and interesting, and believing that its circulation, in a more permanent form, would be useful to the congregation, respectfully ask of you the same for publication.

With high esteem,

We remain, most respectfully yours,

PHILIP H. HORN,	JOHN G. ALBURGER,
GEORGE MAURER,	GEORGE PRIEST,
JOHN WIEST,	DAVID McWILLIAMS,
WM. MAYBURRY,	JOHN HINCKLE,
CHAS. SANTEE,	SAM. H. BIBIGHAUS,
JAMES E. AUDENRIED,	WOUTER SOBBE.
CHARLES WANNEMACHER.	

Philadelphia, January 13, 1860.

MY DEAR BRETHREN :

Conscious of the peculiar difficulty of the task, my Sermon of last Sunday morning was prepared and preached with more than ordinary diffidence. It is the more gratifying to me, therefore, to learn that, whilst you must have appreciated the delicacy of my position, the manner in which I was enabled to discharge what I believed to be a duty, has won your full approval. And trusting that the opinion you are pleased to express, of the benefit likely to result from the publication of the Discourse, may be correct, I herewith place it at your disposal.

As the Sermon is no doubt designed by you, mainly, for circulation among the members of our own Church, I have thought it would serve a desirable purpose, to add an Appendix setting forth, in a somewhat permanent form, such facts regarding the German Reformed Church as, in my opinion, will be found both interesting and useful. We have, no doubt, been culpably remiss, in neglecting to keep our members duly informed of our history, character, and operations as a Church. Other denominations, some of them smaller and of much later origin than our own, have, by means of annuals, almanacs, and other issues, shown great zeal in spreading information among their members, concerning their own affairs. And no doubt they have in this way promoted proper denominational attachment, and

awakened desirable denominational zeal. But the German Reformed Church, being really less sectarian in its spirit, and more Catholic in its sentiments, has, probably, been too indifferent of the good purposes to be secured by such means. Hence, it happens that our members scarcely know the actual extent of their ecclesiastical heritage, and may even hold somewhat disparaging views of it.

Nevertheless, so far from having anything to be ashamed of, either in regard to the doctrinal position, the ecclesiastical polity, or the historical progress of our Church, it is only necessary that the Church should be better known in all these respects, in order that increased attachment to it should be awakened in our own members, and increased regard secured for it from the Christian public at large.

Let us then regard it as our duty, to make ourselves and our children better acquainted with these things, so that our affection for the German Reformed Church may become at once more ardent and more intelligent. Such affection will serve as an incitement to redoubled efforts for the advancement of the glory of God, as that may be associated with our ecclesiastical prosperity.

I would be far from desiring to kindle in any of your hearts the searing fire of bigotry. Whatever superiority we may feel justified in claiming for our own Church-character and principles, we must be willing ever to recognize, and admire, the peculiar excellencies of other ecclesiastical systems. Indeed, the Evangelical Reformed Church (I use this general title in order to designate our Church in Europe as well as in this country), has always done this to such an extent, as ever to have stood ready to hail the first advances towards a holy union, of all branches of the Uni-

versal Church, and as to have, at this hour, no barriers to such union within herself. We have never, as a denomination, thought that the mere doctrinal or constitutional diversities existing between those several parts of the mystical body of Christ, which practically recognize each other as evangelical, furnished sufficient reasons for perpetuating the formal dismemberment of that body, or for the arrogant exclusiveness maintained by some denominations.

But so long as these separate ecclesiastical organizations maintain their distinctive existence, we are fully justified in using proper means to ascertain more fully, and appreciate more cordially, the particular merits of our own.

Praying that we may continue to enjoy the Divine favor which has thus far so mercifully attended us, and that we may have grace to prove our gratitude for that favor by growing zeal in the service of our Master, I remain, dear brethren, with assurances of sincere personal regard,

Truly yours,

In Christian bonds,

J. H. A. BOMBERGER.

TO MESSRS. PHILIP H. HORN,

J. G. ALBURGER,

WM. MAYBURY, M. D., *and others.*

ANNIVERSARY SERMON.

THE LORD HATH DONE GREAT THINGS FOR US ; WHEREOF WE ARE
GLAD.—Psalm cxxvi. 3.

It has ever been accounted “a good thing to give thanks unto the Lord, and to sing praises unto the name of the Most High.” It must certainly be proper, therefore, from time to time, to pause in the midst of our labors and pursuits, of our trials and blessings, in order to take such reviews of the loving-kindnesses of the Lord, as may more strongly prompt us to suitable thanksgivings. The cheering retrospect, or encouraging circumstances in whose midst we may find ourselves, may, indeed, have the bad effect of exciting self-complacency and pride. Our hearts may find more pleasure in contemplating evidences of prosperity, as these are promotive of self-aggrandizement, than as magnifying the unmerited goodness of our Divine Benefactor. But surely the danger of this

evil should not deter us from sincerely attempting to discharge so obvious a duty as that of giving thanks to God, or of reviewing his gracious dealings with us, in order to such thanksgiving. An antidote to this danger, also, may be found in the constant remembrance of the fact, that for every blessing bestowed, and for all the success which may thus far have attended our efforts, we are entirely indebted to the favor of heaven; that to God, therefore, belongs all the glory of any happy results. If we are permitted to declare that great things have been done for us, we would be careful, with the strongest emphasis, to avow that "the Lord hath done them." If we find occasion, in review of these "great things done for us," to be glad, we will not say, or think, "our power, or the might of our hand hath gotten us this," but we will "rejoice only in the Lord."

Such are the thoughts and feelings, my Brethren, with which I this morning attempt to redeem the promise made last Sunday, to devote the present sermon, to a review of my past five years' ministry in your midst. The period, it is true, is a comparatively brief one, now that the years are fled; but it was, in its

progress, so full of anxieties, and toils, and it has terminated in such cheering results, that for this congregation, and especially for myself, it is invested with the interest of an epoch in our history. For us it has demonstrated anew, that Christian faith, patience, and zeal, may surmount the most menacing discouragements; that no contumely heaped upon a good cause can utterly crush it, if only its friends will firmly and prayerfully stand by it, and trust in the Lord.

In order to form a proper estimate of the “great things which the Lord hath done for us,” we must, in the first place, *call to mind the difficulties which a few years ago embarrassed the progress of this congregation.* On several accounts I would gladly pass by these. The recollection of them, and of attendant circumstances, is far from being pleasant. And yet some reference to them is necessary, if our judgment shall be correct, of the measure of the Divine favor we have enjoyed. The gratitude of the husbandman, who comes bearing with joy the rich sheaves of an abundant harvest, springs in no small degree from the recollection of the

sorrows which oppressed him when he went forth, and of the tears with which he scattered the precious seed. The joy and thanksgiving with which the Israelites under Nehemiah celebrated the restoration of the walls of Jerusalem, were greatly enhanced by the remembrance of the toils and perils which beset them during the arduous work.

But whilst the case demands some statement of the peculiar difficulties which beset this congregation in 1853-4, I will endeavor to combine kindness with frankness in making this statement. And this it will be the more easy for me to do, as I am consciously free from all that bitterness of feeling, which the great wrongs inflicted at the time in question may have excited. I have, moreover, no personal grievances to avenge. For whatever I may have been made to suffer individually, was always so insignificant in itself, and especially in comparison with the injustice which I felt was done to our Church, and her position, that it was not deserving of one day's indignation. Indeed, so far from being incited by any anger or malice, I approach the task of this hour with a spirit subdued, both by the remembrance of

human infirmities which it calls to mind—infirmities which the common foe of Christianity is only too ready to use as weapons against her—and the consideration of that bountiful goodness of God which so greatly shames all our unworthiness, as often as we are led to meditate upon it.

The *first* serious difficulty was *the riven condition of the congregation*. It had been rent and peeled by a most unhappy and unjustifiable schism. Of the real occasion or causes of that schism I have no desire to speak. Only one thing I will reiterate, upon the best authority, that the chief cause was not that one which was proclaimed at the time, however skilfully the reasons assigned for the movement were made to cover and conceal the operating cause. Whatever use may have been made of an assumed state of things in our Church at large, in order to incite to the secession, and to justify it before the Christian community, it is well known to those familiar with facts in the case, that powerful incentives to the division which occurred, were furnished by diversities of feeling which existed within the congregation itself.

But let the cause of the secession have been what it may, the material, and in some respects the moral effects of it upon the congregation, were nearly the same. The numerical strength of the body was reduced to a point which imperiled its existence. The small band of members still remaining here, stunned by the shock of so unexpectedly wide-spread a movement, and finding themselves almost alone and lost in a house of worship calculated to accommodate a thousand persons, were, moreover, wellnigh paralyzed with despondency, and tempted to give up the entire interest in despair. Their Sunday-school remained with but three teachers, and about twenty scholars, and the whole flock were as sheep without a shepherd. That apprehensions should be felt, in such circumstances, of a total dissolution of the Old Race Street Church, is not surprising. We must rather wonder that any recuperative element remained in a congregation so completely prostrated.

These disasters were still further aggravated by the difficulty found in filling the pastoral vacancy of the church. The clergymen to whom the congregation first applied to become their pastor, found themselves tied to their respective

fields of labor by obligations which refused to yield to the call extended to them by the Race Street Church. And it was not until after the vacancy had continued nearly a year that the place was filled by my immediate predecessor, the Rev. Samuel H. Reid. During his brief but energetic ministry, the congregation revived somewhat; his labors here, however, were early interrupted by failing health. The duty of entering upon the field thus again made vacant, then devolved upon myself. It was, indeed, my good fortune to enjoy the advantages gained, under the divine blessing, by the faithfulness and zeal of the gentleman just named. Yet, even with these advantages, those of you whose memories can go back to the fall of 1854, can easily bear witness that there was still much to be done before past losses would be retrieved.

Another difficulty which stood in our way, and had to be surmounted, consisted in the strong *prejudices* which had been awakened in the community against the German Reformed Church as a whole, and the grave suspicions cherished, or pretended to be cherished, of its fidelity to evangelical orthodoxy. Our

Church had been maligned by accusations which had no better foundation than the morbid anti-popery sentiments, partizan feelings, and erratic notions of those who preferred them. And it is humiliating now to consider the various means employed at the time to ruin our credit in the theological and ecclesiastical mart. Because we would not join in the violent anti-popery tirades of the day, we were accused of cherishing a latent affection for Rome. Because we believed that the most effectual way of refuting and routing the gross errors and practices of the Romish church, was by steadfastly endeavoring to build up the truth, rather than by wasting our strength on the attempted demolition of error, we were denounced as abettors of the hierarchy. Because we defended the doctrine of the Bible, as avowed in all the evangelical creeds and confessions of the 16th and 17th centuries (including the Westminster Confession and Shorter Catechism, as well as the canons of Dort) concerning the sacraments and the church, we were called American Puseyites, and the tocsin of alarm sounded from Dan to Beersheba, the defection of a tribe in Israel. Because we firmly withstood some of the bold rationalistic, un-

scriptural, and unchurchly tendencies of the day, tendencies at variance both with the Bible and all the old evangelical confessions of Protestantism, we were bitterly reproached as traitors to the trust of our fathers.

Let me illustrate the measures adopted to do us harm. A minister of our church, in the interior of this State, incidentally recommended to one of his members "*The Imitation of Christ*," by *Th. à Kempis*, as an excellent book for devotional reading. The fact was forthwith reported by somebody to one of our city papers, and published as an evidence of the Romanizing tendency of the German Reformed Church. And yet that book had been endorsed by a half dozen Protestant editions of it. In Scotland it has been published with a commendatory introduction, by Dr. Chalmers. It is published and circulated largely by the Methodist church in this country, Wesley himself having translated portions of it. And Dr. Malcom, of the Baptist church, in this country issued another edition, just one year before this slander on our Church was promulgated, (1853,) in the preface of which he says:—"The Christian's Pattern, by Th. à Kempis, has for more than three hun-

dred years been esteemed one of the best practical religious books in existence.”

Advantage was taken against us, also, of merely complimentary relationships, sustained in the form of an exchange of delegates, with some other ecclesiastical bodies. To give the greater effect to the accusations heaped upon us, two ecclesiastical bodies resolved to drop correspondence with us. A Synod, having ministers on its rolls who never preach, and probably do not hold the distinctive doctrines of the canons of the church to which they belong, affected great alarm and horror at our suspected errors. A General Assembly, that would probably take a clergyman of its body to task who should weave into his sermon some of the very expressions used in their doctrinal standards, upon certain subjects, presumed to pass judgment upon our orthodoxy.

All this had, of course, its desired effect upon the Christian public. No ban of excommunication, indeed, was issued forbidding, under mortal penalties, all intercourse with us or our members, and condemning all acts of kindness and courtesy towards us; but the spirit which prompts the hurling of those dreadful papal

bolts, showed itself in more than one instance of coldness or contempt.

And yet, at the very time, (January, 1852,) when we were subjected to the reproach of these calumnies, and were made temporarily to suffer wrongs so unjustly inflicted, one of the periodicals of that day, and one that was most active in its hostility, and most bitter in its invectives, deliberately declared it to be the editor's opinion, that nine-tenths, nay, nineteen-twentieths of the ministers of the German Reformed Church, did not endorse or hold views at variance with genuine evangelical Protestantism, and that very few, indeed, were in any serious danger of apostatizing to Popery. Nay, it affirmed that it was a gross wrong done to that Church to charge it with having given its sanction to Popish or Puseyite heresies. Nevertheless, a resolution was sometime subsequently offered before the General Assembly of the Presbyterian Church, (O. S.), calling for a suspension of correspondence with the Synod of the German Reformed Church, for this, among other reasons, that a respectable number of the ministers of that Synod had withdrawn from it, on account of the alarming prevalence of errors

in that body ! The number of seceding ministers was two !

Under these circumstances, the Race street congregation, as a member of the German Reformed Church, could not fail to feel the effects of a sort of ecclesiastical ostracism. It not only seemed to stand alone, but to be shunned. Even where there was no positive animosity or opposition, there was mistrust and aversion. Many might say nothing injurious to our ecclesiastical character, but they did not care to defend us against evil speaking, or to silence the tongue of defamation. Why should they incur displeasure or excite suspicion against themselves, by avowing sympathy for heretics, or throwing over such ecclesiastical culprits the mantle of their charity ? Our Church had firmly maintained a true conservative position, in regard to certain subjects which were then agitating American Protestantism, and was of course made a target of denunciation by fanatics on both extremes.

The issue so far, indeed, has abundantly vindicated our course. The noise of fierce and bitter assaults upon the Church of Rome has ceased. Angry controversies, inflaming only the rage of incensed bigotry, and utterly fruitless of con-

versions, have yielded to the more potent efficacy of gentleness and love. Scathing denunciations have been almost wholly superseded by the winning persuasions of Christian charity. A soberer judgment has greatly modified and moderated the views and feelings of some, also, who were ready to have sentence of extreme condemnation passed upon us. And even though we, as a Church, may not be thought to have been innocent of all occasion of blame, still the censures passed upon us, are felt, even by some who freely indulged in them, to have been unwarrantably severe.—Happily for us, too, not a single defection from our ministerial ranks to Rome, has occurred during all this period of inflicted obloquy. We can readily conceive the clamor which would have been raised against us five years ago, had the calamity of such a defection been added to our other crimes. But we have been permitted to escape all such disasters, and disappoint some dire prognostications. With the exception of one weak-minded student, and a certain converted monk, whose unsavory name shall not be mentioned, no members of our Church have ever apostatized to Rome. In saying this, however,

I do not wish to magnify the importance or evil of such defections, when they occur. They can usually be explained on the ground of purely personal idiosyncracies, and are disconnected from the merits of any ecclesiastical system. But a few years ago, when the indignation of outraged orthodoxy was at its highest pitch against us, our firmness seemed to menace our very existence, and expose us to utter annihilation, at least in this great metropolis.

Who, at such a time, would be bold enough to rally around the Old Race Street Church standard? Disguised daughter of Babylon! Ichabod! as it were, was placarded upon our walls; and happy was he thought who could dash our little ones against the stones.

Another serious difficulty in our way was, and to some extent continues to be, that *so much ground and time have been lost to our Church in this city by past neglect*. There is hardly another field within the limits of our denomination, which, in proportion to its advantages, has suffered so much as Philadelphia, by such neglect. Since our Church was founded, in 1730, Philadelphia, from being little more than a large vil-

lage, has become an immense city. But we as a church, have failed to keep progress with its growth. Other churches have multiplied on every side, whilst we have been almost contented to be stationary. It is true, three other large congregations have been organized, and are in a flourishing condition. But their services are conducted in the German language, and of course cannot satisfy the wants of the English portion of our membership. Besides the fact of their using a language foreign to that of the masses in this city, greatly prevents their moral influence being felt beyond the limits of the German population. The ministers of those churches are men of unusual ability in their sphere, and are an honor and ornament to their church. But they are debarred, by their foreign tongue, from the general appreciation to which they are entitled.

The numerical strength of our Church in this city is no criterion at all of our actual condition in this respect. Weak as we are comparatively, here, we number more congregations in the State of Pennsylvania, than the Old and New School Presbyterian, the Episcopalian, and the Reformed Dutch Church combined. Though it

would produce a false impression, perhaps, to speak of the last-named church in this connection, without mentioning that it has not ten congregations in the State, outside of the city. And the communicant population of one of our Classes nearly equals that of the entire Episcopal Church in the State. (*See Appendix.*)

But the community generally is not aware of this, and, as we well know, people admire and are moved by crowds. To what our feeble condition in this city might be attributed, I will not here stop to point out. I merely desired to refer to the fact, as one of the disadvantages and discouragements actually lying in our way. But whatever single causes have operated in the case, the general truth is that as a denomination, we have been remiss in our duty of making adequate provision for the wants of our own people in this city, and remiss, also, in the duty of co-operating zealously with Christians of other names, in providing for the spiritual necessities of the community at large. And the unavoidable result is, that, for a time at least, we suffer the consequences of our lukewarmness and inactivity. Probably if this congregation had cultivated a more enterprising

spirit, and given itself more energetically to the work of colonization, in a kind spirit, years ago, we should not have to lament over so many losses, or deplore our present numerical feebleness.

These are some of the leading difficulties which encumbered the congregation a little more than five years ago. Briefly as I have been compelled to state them, they must certainly seem formidable enough to have disheartened any church, and sufficient to crush it beyond all hope of recovery.

Instead, however, of supinely succumbing to these discouragements, or abandoning in despair an interest which seemed so hopeless, those still adhering in the congregation, rallied in the name of the Lord, and resolved with reliance upon the divine assistance to sustain and strengthen the things that remained.

And now let us humbly and thankfully consider *what great things the Lord has done for us, in spite of all these discouraging obstacles.*

First of all he has graciously *sustained the heart of the congregation*, under the heavy pres-

sure of its misfortunes. I can attribute to nothing less than to special divine interposition, the fact that we have been enabled hopefully to buffet the waves which were rolling over us, and threatening from time to time to swallow us up. There was a heroism in continuing to toil in a Sabbath-school so completely prostrated, and in holding on to a cause so enshrouded in darkness, that only confidence in heaven could excite, and only the grace of heaven could animate.

God's hand of mercy held us up
When sinking in despair.

Nay, not only have we been sustained, kept from sinking, but the spirit of the congregation has been revived, and full confidence established in the rectitude of our position and our course. Fear has yielded to hope, and despondency to assurance. We no more look each other timidly in the face, and our trembling anxieties have been happily superseded by cheerful expectations, and still more cheering results. The banner of the Lord was not stolen from our armory, nor the ark of Jehovah Nissi from our tabernacle. We have been made to

know that God has continued in our midst, therefore we have not been removed.

The *numerical strength* of the congregation, also, has nearly reached the highest point ever attained in years gone by. The increase in this respect has been gradual, and without any special commotion, but it has been steady and *sure*. A few facts from the statistics of the congregation will show the truth of this statement.

The number of communicants in the fall of 1854, when I became pastor of the congregation, was, as nearly as I can ascertain by a careful examination of the records, 133. Since that time 211 members have been added to our communion, viz.:—by confirmation, 90; on renewed profession, 16; and the rest by certificate from other churches.

During the same period 35 members have removed from the city, and thus ceased their connection with us; 5 members have been dismissed to other churches in the city; and 16 have left the Church militant, we trust, for the Church triumphant above. We number, also, on our communicant list, about 40 who are irre-

gular in their attendance upon their religious duties, or who have removed from the city without obtaining letters of dismissal. This leaves us 248 regular communicant members of our congregation. The first communion at which it was my privilege to minister as your pastor, was attended by 101 guests. Now our communions usually fill four tables, accommodating about 200 persons.

This increase has more than realized my fondest hopes. And it is the more encouraging in consideration of the fact, that it has resulted from God's blessing upon the ordinary means of grace, as dispensed in our church. No new schemes for swelling our membership have been devised. No popular measures have been in any way employed to attract multitudes, and entrap the unwary. On the contrary, I have been more averse than many of my brethren thought wise, to the use of any of those artifices which, I regret to say, are sometimes employed by churches for the purpose of drawing full houses, and gaining notoriety. Instead of this, some of the old, peculiar customs of our Church have been restored, and her order of worship strictly maintained. It has been my

earnest and conscientious endeavor to avoid unprofitable discussions of exciting themes, and to discard pulpit controversies. That such discussions, especially when duly announced, collect vast assemblages of hearers, anxious for excitement, and thus gratify the managers of congregations by seeing their houses of worship crowded with eager throngs of people, I know full well. But my firm persuasion has been that all the gain of those temporary agitations is a poor compensation for the disastrous reactions which are sure to follow. Nor is the actual gain, even, by any means commensurate with the expectations raised by such morbid excitements. The records of more than one church would most probably show that the real increase of its vital strength was by no means equal to the size of audiences drawn together by fictitious allurements.

Now, it requires no extraordinary degree of self-complacency in any man to suppose that if he chose to abandon himself and his pulpit to the discussion of stimulating topics, in true popular style, the effort would not be altogether a failure, so far as merely visible effects were concerned. It is much easier to be a fanatic or

violent extremist, on any subject, and to stimulate external agitations, by such harangues as extremists love to make, and to produce the impression that something great is being done, because of the noise with which it is attempted ; all this is much easier, than in the spirit of evangelical conservatism, quietly, though earnestly, to pursue one's calling, and endeavor to fulfil the mission with which we may have been entrusted. Many Christians find it hard to *wait* for desired results. They would see the prophetic promise fulfilled in every case, "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed." More than once, you will allow me to say, I have been troubled by this natural impatience of congregational growth. And I should not wonder, if more than once, some of you have thought that little was being accomplished, simply because the influences of heaven were descending so gently upon us, and our growth was so quiet. But, my brethren, the dews of Hermon, softly falling night after night, are more refreshing for the heritage of the Lord than the drenching torrents of the thunderstorm, and in the aggregate afford more fertility to the tender herb. But,

even were the advantages of both equally great, we should be equally thankful to the Lord for bestowing his blessings in either way.

When, therefore, we contrast the present strength of the congregation with its antecedent condition, we may well say, "The Lord hath done great things for us."

If now we turn from the body of the congregation into that important and indispensable branch of its operations, the *Sunday-school*, we shall discover no less reason for recognizing the good hand of the Lord. Instead of one small school, we find three in operation. The twenty scholars in the old school, have multiplied into 220, and the three or four teachers into nearly ten times that number. Out of this main school has grown, also, the infant branch, in an adjoining room, numbering on its list some 60 lambs of the flock. Both these schools are in as successful operation as any similar organizations in our city. Besides these, the main school has under its care a mission school, on Noble street, near Ridge avenue, in which there are about fifty scholars.

One of the most satisfactory evidences of the

healthful condition of the Sunday-schools, and their auxiliary relation to the church, is furnished by the accessions to our communicant membership, which we are annually gathering from this source. Thirty-three of the ninety persons confirmed during the last five years, were members of the Sunday-school.

And if we will only foster and cherish this enterprise; if those in whose hands its general and particular interests are placed, will only continue in the blessed service with persevering fidelity, we may hope for still larger in-gatherings from it in the future.

For the Sunday-schools of this church the Lord hath done great things, whereof we have reason to be glad!

Another proof of our prosperity under God, is found in the *increased attendance upon the means of grace*. Considering the great distance which many of our members are compelled to come, and the fact that our house of worship is almost on the extreme eastern limit of our congregational district, the average audience on Sabbath mornings is highly encouraging. Few churches in the city have sus-

tained so many losses as we have during the last five years, by the removal not only of individual members, but of families ; and this, of course, would occasion vacancies. But not only have these vacancies been supplied ; the church has, besides, succeeded in having many more gather in to share the means of grace provided in accordance with the divine appointment.

It is true our second service on the Sabbath has not been as much encouraged ; and I have on several occasions been compelled to complain of the indifference of many members towards this service. There are, I know, obstacles in our way. The residences of many members are so remote from the church, that they cannot, without very great, overstrained effort, reach it twice on the same day. Then it may also be plead that our second service is as well attended as that of most other churches, and even better than some. Still I think if there was a little more zeal and conscientiousness in regard to this matter, the evil complained of might be largely remedied. Sometimes I have thought that were some unusual performance to be announced for the night service, and certain expectations excited in this way, many who do not make it a

matter of conscience to attend would turn out. But why should not the standing motive to punctuality and regularity in regard to this duty be sufficient in every case?

I am quite sure that if all the members would duly consider the wrong done to themselves by such neglects of the appointments of the sanctuary, and the bad effect which their example must have upon others, they would not permit a little languor, or some alluring bait held out in other quarters, to make them forsake their place of worship on Sabbath evenings.

Among the most encouraging facts connected with this increased attendance upon our Sabbath services is that so large a proportion of the assembly is usually composed of those who have recently connected themselves with the church. When I look over the audience from time to time, and see so many on whom it has been my happy privilege to lay hands two, three, four years ago, still faithful to their vows, and striving to walk worthy of their vocation—"not forsaking the assembling of themselves together, as the manner of some is;" when my eye runs along the holy communion table, and I observe among the devout guests so many whom I have

been permitted, within this brief period past, to welcome to the holy feast for the first time; my heart fills with joy; I thank God and take courage.

In speaking upon this point I must not omit some reference to the interest manifested by the congregation in our regular Wednesday evening lectures. This service has always seemed to be a favorite one with many of the people, but for the last three years the attendance at it has been remarkably encouraging. Indeed, I have never seen an ordinary week-day evening service so full. I hope this interest may never flag. Rather let it become necessary for us to provide more ample accommodations for the service than our room at present affords.

Here then, again, in view of the evidence of prosperity furnished by growing interest in our public services, we have reason to acknowledge that God hath done great things for us.

The *growing liberality* of the congregation in the support of the various benevolent enterprises of our Church at large, and in aid of other religious objects, I cannot but regard as still another proof of God's favor to us. This is that

important grace which St. Paul told the Corinthians was bestowed by God upon the churches of Macedonia. Paul rejoiced that he could bear such decided testimony to their liberality. He knew that not only the objects of their beneficence, but that they themselves would be profited by their charities. For the same reason I rejoice with gratitude that as a congregation we have been awaking more and more every year to the claims of Christ and his church upon our active sympathies and efficient aid. The only rule that we have tried to put into operation in regard to this duty, has been the gospel rule, that the Lord expects us to do according to what we have, not to what we have not. And the effect has been cheering. I will not give items, or mention the annually increasing aggregate of our contributions. Some might think the amount trifling, and smile at our moderate expectations. Others might think it too large a portion to cast into the Lord's treasury, and abate their liberality. I may only say here, that besides the sums contributed for other objects, a lot of ground has been purchased by the corporation of the church, at a cost of nearly \$14,000, for the use of a branch church in the

North-western section of the city, and that \$10,000 have been subscribed towards the erection of a suitable edifice upon that lot.

Comparing these facts with the earlier records of the church, we may well say, "What hath God wrought?" And if we may trust the certain promise of Him whose word never fails, that "they who water others, shall themselves be watered," we may confidently expect that our deeds of beneficence, prompted by the constraining love of Christ, will in due time return in redoubled blessings upon ourselves individually, and upon the entire congregation.

Finally, *the Lord has enabled us to outlive the temporary effects of contumely, and restored to us that Christian confidence in the community, which for a season had been withheld.* No one now points to our spiritual home as a breeding-place of popish errors, or discards us as disguised friends of the enemies of evangelical truth. It would not be so easy again to beguile this community with prophetic warnings against us, and solemn entreaties to leave the sinking ship. Whoever may not have cared, a few years ago, whether we perished or not, and whoever may

have secretly hoped that such a catastrophe might befall us, now that the hand of the Lord is evidently with us, we have many friends. In five years preaching, it has certainly been discovered whether we preach the truth as it is in Jesus or not. And to the best of my knowledge, my preaching is not one whit more evangelical than that of my brethren throughout the Church. I have not labored to suit my dialect, in this respect, to this particular locality. And in these five years, those who have listened with candor and attention, must have perceived that my aim was, however imperfectly reached, to declare the whole counsel of God, for the edification of saints and the salvation of sinners.

And this course, as intimated, has been so far blessed, that we enjoy the confidence of our brethren in full measure. For this we have reason to feel thankful, especially as we have never gone out of our path of duty to secure this confidence. And now, considering how much had been done permanently to ruin our reputation ecclesiastically, and to fix an ineffaceable stigma upon this church, we must again say : "The Lord hath done great things for us." Time forbids allusion to other facts, of a less general bearing, and I pass them by.

But what effect should all this have upon us? Let the text teach us. “*Whereof we are glad.*” But, assuredly, this cannot be interpreted as recommending the mere excitement of a superficial and transient joy. There is generally too much of this purely emotional exultation, under circumstances of prosperity, or in fruition of unexpected success; a kind of natural, puerile glee, which wastes itself in empty shouts and bootless rejoicings. The gladness, however, which we should cherish, and may indulge in, must have a deeper foundation than that on which mere carnal excitement rests, must be more permanent in its duration, and more salutary in its effects.

It should be *the gladness which is always associated with devout gratitude to God*. In proportion as we find cause for the one, will we feel constrained to respond with the other. The inciting cause of our joy may, of course, be the “great things done for us.” But that which will appear most pleasant to us, even in these great things, will be, not so much that they are *great things*, nor that they have been *done for us*, but that *God* hath done them. We will rejoice in them, therefore, chiefly as they

afford us reason for rejoicing in God. To Him will we give all the praise, for all that gladdens us in the recollections of this day, with sincerely grateful hearts. “My soul shall make her boast in the Lord : the humble shall hear thereof and be glad.”

The first act of those who have been rescued from a shipwreck, should be to fall upon their knees, and pour out their hearts in devout and glad thanksgiving to Him who heard their cry, and graciously delivered them. Let such gratitude animate our gladness to-day. For we have been safely led by the hand of the Lord through many threatening perils. He has been pleased, also, to vindicate the right and the truth on our behalf, and, therefore, has claims upon us. And, once more, He has, by granting us the success which has attended our humble efforts, enabled us to do good to others, who have been gathered into our portion of the fold of Christ.

Furthermore, our gladness should be *joined with a lively sense of our increased responsibilities*, individually, and as a congregation. The Lord has led us to a position in which we can do more for His cause, and for the salvation of

souls, than we were formerly able to do. We should feel our accountability for the faithful improvement of these increased abilities and opportunities. Perhaps some of our misfortunes in the past have come upon us, so far as we are concerned, as a punishment of past remissness and neglect. Let us then cheerfully recognize our responsibilities, and gladly set ourselves about earnest endeavors to discharge them. Our gladness, whilst it may pause at times, to sing forth its grateful psalms of praise to God, must not rest with these delightful exercises. It must incite to more ardent zeal, and to more untiring assiduity in the Master's service.

Remember, brethren, for us personally, "the time is short." Revert for a moment to one of the items mentioned on the page containing the statistics of our congregation during the last five years. It tells us that out of the small number of communicants with which we started, *sixteen* have been summoned to their eternal reward. We call to mind, with mournful pleasure, on this memorial day, our departed brothers and sisters, who, not long ago, sat with us in these seats, united their voices with our songs, and bowed with us in our supplications at the

throne of the heavenly grace. Among them, in the visions of the past, we see the erect form of the aged widow Baugh, who, after she had passed fourscore and ten years, still was glad when they said to her: "Let us go into the house of the Lord," and found the courts of Zion, her most delightful refuge. And there, too, is our venerable and esteemed brother, Dr. Shaeffer, who for so many years adorned the office of ruling elder in this congregation, and by his consistent walk and pious counsels, sought to serve his generation in the fear of God. We remember, also, our poor suffering brother Webb, who, after having chased the vanities of earth through all its high seas, found at last his happiest refuge in the ark of salvation by Jesus Christ, and was enabled, after sore bodily afflictions, to reach, we hope, the haven of eternal rest. Nor have we yet forgotten him, who, for so many years, served the congregation as its faithful steward in the care of this house, and ministered so diligently to our external comfort here, our brother Harpel. But time fails me to dwell upon them all. Let each one's heart think of the rest; and as we think, say: "Thanks be unto God, who hath given them the victory, through our Lord Jesus Christ."

But can we help asking, brethren, who will be called away next? True, the solemn question must remain unanswered. Nevertheless, let it linger in our hearts. The thought of it must prompt us to be up and doing while it is called to-day. The night cometh, the night when none of us can work. And yet how much have we yet to do before we may be ready for it!

Let this, then, be a day of holy purposes and fresh vows unto the Lord. Our position invites us to contemplate the future, as well as to review the past. That future spreads out before us like an unsullied scroll. What, concerning us, shall be inscribed upon it?

“Hitherto the Lord hath helped us.” In His name, therefore, let us lift up our banner, and press vigorously forward, “fervent in spirit, serving the Lord.” *Amen.*

APPENDIX.

THE aim of this Appendix is to furnish a succinct statement of such facts, relating to the German Reformed Church, as should be in the possession of all her members, and as may be useful and interesting to them. It may, therefore, serve the purpose of a Church Members' Manual, until a more complete work covering this ground shall be produced.

§ 1. *Origin of the German Reformed Church.*

As a distinct branch of the Christian Church, the German Reformed Church sprang up, simultaneously with the Lutheran Church, about the year 1517. Both Churches form a true living continuation of those evangelical elements, which, in the great revival of Christianity, early in the sixteenth century, were rescued from the abounding corruptions of the Church of Rome. And at first the great common interests and common dangers of all those, who, in Germany, under Luther and others, and in Switzerland, under Zwingli and others, took part in this reformatory movement, so overshadowed all minor differences of opinion, that there seemed to be but one Protestant Evangelical Church. Very soon, however, those diversities of sentiment assumed the form of more serious opposition among the common friends of the great work, and resulted in their gradual separation into two leading parties. Those who adopted Luther's peculiar views, especially his doctrine of the real presence of the flesh and blood of the Lord Jesus Christ in, with, and under the bread and wine of the Holy Supper, and dogmas necessarily associated with this

doctrine were called *Lutherans*, and constituted the *Lutheran Church*. Those who rejected this doctrine, and held that the Saviour was present in the elements of the supper, only in a spiritual way, and that only believers received him thus, through the bread and wine, were called *Reformed*, and constituted the *Reformed Church*. Various attempts to effect a union of both these Churches were made, already during the first period of their existence, but they, unhappily, proved unavailing. In the early part of the present century (1817) however, a plan of union was adopted in Prussia, Nassau, Bavaria on the Rhine, Baden, and other countries of Germany, by which both branches were fused into what is called the *Evangelical Church*. It is the State Church of those countries. But even there the union has not absorbed all the conflicting elements; so that besides the State Church, some maintain a separate organization as strictly Lutheran Churches.

As the peculiar views of the Reformed Church gained adherents in other countries, the Churches formed upon those views took the name of the countries, respectively, in which they were located. Hence arose the Reformed Church of Holland, France, Hungary, &c., &c.

The Presbyterian and Episcopal Churches of Great Britain and of this country, form exceptions to this statement. For whilst they substantially hold the Reformed system of doctrine (in distinction from the Lutheran), they have assumed a different denominational title.

§ 2. *Name of the Church.*

The true distinctive name of our Church, as indicated in the preceding paragraph, is *Reformed*. This name primarily designates it in distinction from the Roman Catholic Church. It is the Church *reformed* of those gross abuses which prevailed at the time, in the Church of Rome; the Church purified of those erroneous doctrines, unscriptural customs and practices, which had been substituted for the truths and ordinances of Christianity. But when the Lutheran Church became fully organized upon

its distinctive doctrines, the name *Reformed* designated that branch of the Protestant Church which refused assent to those doctrines. Our Church is also called *Evangelical Reformed*, to distinguish it from those professing Protestants who hold views believed to be at variance with sound doctrine; or to set forth its true evangelical gospel character. It is usually called by this title in the parent country. In the United States our Church has received the name of *German Reformed*. This name was given to it by the founders of the Church in this country, in order thus to distinguish it from other Reformed Churches, having a different national origin, and holding somewhat different doctrinal views. Although this name is calculated to convey a false impression as to the language used in our Churches in this country, and is not its proper original title, it has been used so long among us, that it has been thought better to submit to the inconveniences of the name, than to attempt to change it for the more general title, *Evangelical Reformed*.

§ 3. *Its establishment in the United States.*

Like all the other older Churches, Presbyterian, Lutheran, Episcopal, our Church in this country was founded by emigrants from Europe. Many of these were compelled, for conscience sake, to flee from the persecutions raised against them in their native country, and seek an abode in a land where they might enjoy and practice their religious opinions and duties without molestation. This was especially the case with the first Huguenots, Palatines, and Swiss, who settled in this country. The dreadful cruelties inflicted upon the Huguenots by the Roman Catholics of France are only equalled by the sufferings of the early Christians under Nero and other Roman tyrants. The martyrs of our Church in France, from the year 1685 onward for nearly a century, exceed in number a hundred thousand. In the Palatinate, also, which was the chief seat of the Reformed Church in Germany, persecutions broke out in the year 1685 against the members of that

Church. In 1693, Heidelberg, the capital of the country, was burned by the French, who had come to the aid of the enemies of our brethren. Many were compelled to flee from their native land and seek refuge under foreign governments. During this period of trial, six thousand Palatines are said to have fled first to Holland, and then to England, and many of them, subsequently, to America. Here they first settled in Schoharie, in the province of New York, and from thence many removed to the valley along the Tulpehocken creek, in Pennsylvania, in order to escape the assaults of the Indians and the imposition of the neighboring whites. This happened in 1722. The existence of the Church in this country dates, therefore, from the beginning of the last century. These early emigrations were soon followed by others, and in larger numbers. It became the policy of the Provincial Government of Pennsylvania to encourage these accessions to its sparse population. The German Protestants, Swiss, and Huguenots, were found to be honest and thrifty, as well as pious; they made good citizens because they were true Christians. Hence, from the year 1730 onward, almost every vessel from Europe brought large additions of our people to those already here, and they became, as they continue to be, the chief population of some of the best counties of this State. Others settled in North Carolina and South Carolina, and established Reformed Churches there. It is probable that in some of these instances of emigration to this country in numbers, ministers were included. The first authentic record we have of this fact is found in the case of the REV. GEORGE MICHAEL WEISS, who, at the head of sixty families, arrived in Philadelphia sometime in the year 1726. Soon after his arrival, he set himself about the organization of churches in Philadelphia and in the Skippack district. In 1730, there were about 15,000 baptized members of the Reformed Church in this country, and yet, in 1750, there were but five ministers, having in charge forty-six congregations. The oldest congregations are those in Old Goshenhoppen, Skippack, Tulpehocken, Philadelphia, and Germantown. The first ministerial conference of

which we have any account, was held in Philadelphia, October 12, 1746. It was composed of Schlatter, Boehm, Weiss, and Rieger. (For more detailed information upon this subject, the reader is referred to those valuable contributions to the early history of the German Reformed Church in this country, "The Life of Schlatter," and "The Fathers of the Reformed Church," vols. i. ii., by the Rev. H. Harbaugh.) From this period onward, the Church continued to enlarge its borders, until it has reached the limits indicated in the statistical table given below. And although its sphere of usefulness was, for a long time, almost exclusively confined to the German portions of this country, and limited, also, by a prevailing impression that no difference existed between it and some surrounding English churches, except that of language, now that both these obstacles are disappearing, the Church may expect to increase more rapidly than ever.

§ 4. *Doctrinal standards and peculiar doctrines of the Church.*

In the language of the Constitution of our Church, "the Holy Scriptures of the Old and New Testament are the perfect and only rule of faith and life." But the Scriptures are differently interpreted by different persons. Many profess to derive from the Bible views and doctrines which we believe to be at variance with the truth as taught therein. Our Church has always, therefore, acknowledged the importance of a distinct statement of the doctrines which she believes to be taught in the Scriptures, and requires assent to the Bible in the sense of those statements. These statements form a Confession of faith. The advantages of having such a confession, in a fixed form, are obvious. Our Confession of faith is contained in the *Heidelberg Catechism*. It was prepared and adopted by the Reformed Church of the Palatinate, in Germany, in the year 1563, and soon superseded other confessions previously held. It is called a *Catechism* because the doctrines are set forth in the form of questions and answers;

and it receives the name of *Heidelberg* from the city where it was first adopted, just as the Westminster Confession of Faith, of the Presbyterian Church, is so called from the city of that name. Although the Reformed Churches of other countries had Confessions of faith of their own, the Heidelberg Catechism was acknowledged by all to possess superior excellence, and was generally received. Our Church in this country has never acknowledged any other doctrinal symbol as authoritative.

The most noteworthy general peculiarity of this Catechism is, that whilst it sets forth all the essential evangelical doctrines of Christianity, in lucid and decided terms, it purposely omits all strict definitions of those doctrines concerning which evangelical Christians have differed, and the full acceptance of which is not necessary to salvation. Upon original sin, total depravity, man's moral inability in himself, a vicarious atonement, justification by faith in Christ, vital union with Christ, the Trinity, the Church, the sacraments, regeneration, conversion, the eternal happiness of those saved by Christ, and the eternal punishment of the finally impenitent, there can be no mistake or misapprehension of the views held by the German Reformed Church. No Church has more firmly and faithfully adhered to the doctrines avowed in her standards. But whilst our Church strictly maintains the doctrines just named, those of predestination, election, reprobation, a limited atonement, an unconditional perseverance of the saints, and eternal reprobation, as explained in some other symbolical books, are not set forth in our Catechism, as essential to true faith. Our Church does not require her members to believe that, "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death; or that these angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." (Confession of Faith of the Presbyterian Church in the United States, Chap. III., Sections 3 and 4.) Neither

does the German Reformed Church make it a necessary point of faith to hold that "election is the unchangeable purpose of God, whereby * * * * he hath chosen from the whole human race * * * a certain number of persons to Redemption in Christ, whom he from eternity appointed the Mediator and head of the elect; * * * * while others are passed by in the eternal decree, God having decreed to leave them in their common misery, and not to bestow upon them saving faith, and the grace of conversion." (*Canons of Dort*, adopted by the Reformed Dutch Church in the United States, Art. VII. and XV). If any of our ministers or members choose to hold these views, they are at liberty to do so. There is nothing in them, unless we except that of a limited Atonement, which absolutely conflicts with the doctrines of the Heidelberg Catechism. And it is simply a matter of fact, that many theologians of the Reformed German and Swiss Churches did hold these doctrines; among them, indeed, was Calvin himself, after whom these peculiar views, in their modern systematic form, are called. But although the Church allows these views to be held, she does not give them her formal sanction, or think that assent to them should be made a test of orthodoxy.

§ 5. *Form of Government.*

The Form of Government of the German Reformed Church is *presbyterial*, in distinction from papal, episcopal, ministerial, congregational, or independent; that is, the government and disciplinary management of the Church, is vested in presbyters or elders, ministerial and lay. As our Church holds to the universal priesthood of the members of Christ's mystical body, the entire membership is allowed a direct participation in the councils and control of the Church. Hence, each congregation is under the immediate supervision of its own Consistory, composed of the minister (who is also an elder, 1 Peter 5:1), and elders, with whom deacons are associated in all temporal matters, and in the care of the poor. These officers are

elected by the congregation. This is our lowest ecclesiastical judicatory or court.—Several congregations in a convenient district constitute a *Classis* or presbytery, so called, because the ministry and eldership of the whole Church are thus divided, for convenience sake, into distinct, geographical classes. The first division of the Synod in this country into classical districts took place in 1819. Each Classis is composed of all the ministers within its district, and one ruling elder for each parish or pastoral charge, the elder being annually chosen, from the body of elders, by each congregation, as its representative. The several Classes hold regular annual, or semi-annual meetings, and special meetings whenever they become necessary. They constitute the next higher court of the Church, and have supervision and management of the pastors, congregations, and parishes within their limits. Cases of discipline or points of order, upon which the Consistory cannot agree, or from whose decision there may be an appeal, are adjudicated by the Classis. The Classis licenses and ordains candidates for the ministry, ratifies pastoral calls, instals ministers over their congregations, and confirms the dissolution of the pastoral relation. In the Classis, elders have like authority with ministers.

As several congregations, and the ministers of a certain district constitute a Classis, so several Classes, within certain geographical limits, form the *Synod*. This is our highest ecclesiastical court, and is the visible centre of unity for our Church, within the geographical limit fixed. The Synod may either be *general*, that is, composed of all the members of the several Classes; or *delegated*, that is, composed of those ministerial and lay delegates, chosen annually by the Classes, to represent them in Synod. Mostly our Synods are, for convenience sake, of this latter character.

The Synod meets annually and has general control of all the affairs of the Church. It reviews and approves, or otherwise, of all the acts of the Classes during the preceding year. It finally adjusts all cases of appeal brought up from the two lower courts. All the general missionary and educational interests of the Church are under its con-

trol. It exercises supreme legislative functions, with the approval, in every case, of two-thirds of the Classes. But the Synod itself is governed by the Constitution and received doctrines of the Church, which cannot be altered or amended, excepting by the consent of the entire Church, expressed through the Classes. It holds regular annual sessions, at such place as may have been selected; special sessions, however, may be called by the officers of Synod whenever they become necessary.

There are two peculiarities in our administration of this form of government which deserve notice. The *first* concerns the offices of elders and deacons. Our elders may be either acting or private. A person once ordained an elder always remains such unless deposed. But our elders are chosen to the active management of the Church only for three years, when they may be re-elected to service or be allowed to retire. So of deacons. The advantages of this arrangement are: 1. That if a person elected to either of these offices finds himself unsuited to its more active duties, he may be relieved without any special action to this effect: 2. It enlists a larger number of the membership of the congregation in its more active service.—The second peculiarity has reference to the application of Presbyterian or Synodical authority to the individual congregations, much more freedom of congregational action being allowed, practically, in the German Reformed Church, than is common among other Presbyterian bodies.

§ 6. *Public Worship and Means of Grace.*

Public worship is conducted, in the German Reformed Church, in accordance with what is believed to be the simplicity of the Gospel, and the proper solemnity of such services. The order usually observed is: the invocation (either with or without confession of sin,) singing, reading the Scriptures, prayer (either free or according to the form of the Liturgy,) singing, the sermon, prayer, singing, and the doxology, after which the assembly is dismissed with a benediction. At the ordinary Lord's day services it is

most common to use free prayer, but our system also favors the use of liturgical forms in part. For all sacramental and other special services, prescribed liturgical forms are used, because it is not deemed suitable to the peculiar solemnity of such occasions, wholly to expose the service to the hazards of extemporaneous exhortations. The minister is, indeed, free to intersperse the Communion service with such devotional remarks as may seem to be called for under special circumstances, but the order of the Liturgy is to guide his thoughts and regulate his emotions throughout.

In regard to means of grace, both for the conversion of the impenitent and sanctification of believers, our Church teaches us to limit ourselves to the simple and faithful preaching or exposition of the Word, and the dispensation of the divinely instituted ordinances, combined with such individual efforts as we may have opportunity to put forth. Besides the public ministrations of the Sanctuary, great importance is attached to the Catechisation of the young. The direct instructions thus imparted to them, in the leading doctrines and duties of our Holy Religion, are deemed a most effective means, by the Divine blessing, of their conversion, or of their furtherance in that grace which may have been previously bestowed upon them.

Those who desire to be admitted to the full privileges and duties of church-membership, make application to the Consistory, who inquire into the views and experience of the applicants, and approve of such as are found worthy. These, if they have been baptized in infancy, are admitted to full communion by the rite of Confirmation. If they have not been baptized, this sacrament is first administered to them, and they are then confirmed.

§ 7. *Relation to other Churches.*

The importance and desirableness of *unity*, and a corresponding visible *union*, among all evangelical Christians, has ever been more or less deeply realized by the German Reformed Church. Holding the commandment “to love

one another," and to desire grace "to all them that love the Lord Jesus Christ," to be equally binding with the exhortation to "hold fast the faith once delivered to the saints," this Church has always thought that agreement in the fundamental doctrines and leading ordinances of the Gospel, was a sufficient basis for a full fraternal communion, in which the equal rights and privileges of all who hold those doctrines, and observe those ordinances, should be cordially recognized. The doctrines and ordinances which our Church considers essential, have been stated under § 4. All the official acts of Churches holding substantially to these, we acknowledge as valid. Their regularly ordained ministers are not excluded from our pulpits, and their members are not debarred from our communion-table. Whatever the denominational predilections of the German Reformed Church may be, for her own peculiar system, they are made to yield to the spirit of fraternal charity. Hence, our Church has always favored the maintenance of a fraternal correspondence with sister Churches. The terms of this correspondence, however, must forbid all interference of the respective Churches in each other's affairs, and reserve to each the same full control over its own matters as was previously exercised. But a few years ago, the General Assembly of the Presbyterian Church, Old School, and the General Synod of the Dutch Reformed Church, with both which our Synod had been in such correspondence, assumed the prerogative of official intrusion in matters then agitating our Church, and the correspondence was dropped. The responsibility of this suspension of fraternal intercourse between these ecclesiastical bodies and our own, rests wholly with them. There are no barriers in the German Reformed Church, to the full realization of the blessed doctrine of the "Communion of Saints."

§ 8. *Benevolent Institutions.*

In order the more efficiently to supply the wants of the Church, and carry on its proper work, special benevolent societies have been formed, under the general control of the Synod, or Church authorities of the district within

which they may exist. There are four separate objects provided for in this way : *Home Missions, Foreign Missions, Education, and Widows' Relief.*

1. *Home Missions of the German Reformed Church in the United States.*—The specific object of this institution is sufficiently indicated by the name. As a Church we have had an immense field of labor opened in this branch of Christian effort, especially in consequence of the vast numbers of immigrants constantly pouring from Europe into this country during the last twenty years. There are two general Home Missionary Societies, one under the care of the Eastern Synod, the other under the care of the Western Synod. The former, however, is engaged in more extensive operations than the latter. It has twenty-one stations under its care, and employs twenty missionaries. These stations are scattered over several States, reaching as far west as Iowa, and as far north as Michigan. Although the annual contributions to this Board have greatly increased in the last ten years, the sum received is far from being adequate to the wants of the Society, and the demands of the field. This Society has been in existence for forty years, and during that period has expended \$36,223.00. The fruits of its efforts appear in many of our most prosperous Churches. From 1819 (when the Society may be said to have sprung into being in the form of a Synodical Committee on Missions) to 1837, about \$2950.00 were appropriated by Synod to this object. From 1838 to 1847 the sum amounted to \$3939.00. From 1848 to 1857 it reached \$21,500. In 1858 the Treasurer reported \$3,611.52, and in 1859 the sum amounted to \$4,114.55. The aggregate during the whole period is \$36,223.00. This, of course, does not include specific appropriations made directly by Classes or congregations. The means and operations of the Western Board have been more limited, owing in part to the fact of our membership there having been heavily taxed for the erection of new houses of worship in recently settled districts. But that portion of the German Reformed Church is likewise manifesting a growing interest in this important work.

2. *Home Missions of the Reformed Church in other Countries.*—In Prussia, and some adjoining countries, the Reformed Church, in its union with the Lutheran Church, is extensively engaged in what is called “*The Inner Mission.*” This differs from our system of Home Missions so far that its aim is not merely to supply destitute places with the means of grace, but also to effect a general revival of true and active piety in the entire Church. It comprehends, likewise, the establishment and maintenance of charitable institutions for the relief of sufferers, houses of refuge, orphans’ asylums, &c. The seat of the Central Society is in Berlin. There were ninety-seven auxiliaries connected with it in 1856. Its operations are sustained mainly by individual voluntary efforts, and local contributions to the auxiliaries, so that a comparatively small amount of money is needed for current expenses. In 1856 the sum thus raised and expended was \$8301. Among its various benevolent institutions there are *eleven* houses of refuge for neglected children.

The *German Society for Promoting Christianity* in Basel, Switzerland, (1784,) has been the most efficient, benevolent institution of the Reformed Church in Europe; though, of late, its work has been carried on chiefly by the *Basel Bible Society* (founded 1804), and the *Evangelical Missionary (Foreign) Society*, of Basel, (1816,) of both of which it is the parent.

Several Societies have also been formed, for the conversion of the Jews. Among them we mention “*The Society of the Friends of Israel,*” in Strassburg, and that of the same name in Basel. During the year 1856–7, the Basel Society collected 10,009 francs, for this benevolent object.

More extensive, perhaps, than either of these, are the operations of the *Gustavus Adolphus Society*, founded in 1834, and having its Central Board in Leipsic. Its great object is to aid Protestants, in and beyond Germany, in obtaining the full enjoyment of the means of grace. The annual report for 1855, states, that during the year then ending, \$77,000 had been distributed among 290 needy congregations. In 1858, the Society had 46 main branches

and 1000 auxiliaries, and its annual income had reached nearly \$107,666, and was distributed among 380 churches. It extends its beneficent efforts to all parts of the world.

2. *Foreign Missions.*—In this department of Christian enterprise our Church in this country has done comparatively little. The first step towards the formation of a society for this purpose, under the control of the Church, was taken at the Synod of 1837, when a committee was appointed to report upon the subject at the next Synod. In 1838 this committee reported to the Synod convened in Lancaster, Pa., a constitution for the government of a Foreign Missionary Society, which was adopted. The Society was made auxiliary to the American Board of Foreign Missions, upon terms which were supposed just to our denominational claims. This connection still continues. During the first year, \$811 were received into the treasury. In 1840 the Mission at Broosa was transferred to our Board, the Rev. B. Schneider and wife being the missionaries there. This continued to be the mission station of our Church until 1849, when, for reasons deemed satisfactory, Mr. Schneider removed from Broosa to Aintab, where he still labors with success, aided by converted native teachers. They have a large church edifice, and schools. At present the congregation numbers about 300 communicants. This station being in the vicinity of some missions under the care of our Church in Europe, the propriety of forming a connection between them has been spoken of. Since the organization of our Board, \$22,000 have been contributed by the Church to this object.

But whilst the operations of the American German Reformed Church have been so very limited, our brethren in Switzerland, especially, have been much more active and successful. The *Evangelical Missionary Society of Basel*, founded in 1816, has carried forward its work with great zeal. In 1857, it had twenty-three stations, with sixty missionaries in its employ, with twenty-four missionaries' wives, four unmarried female teachers, seventy-two native catechists, and five native female teachers. Its first field of operation was among the Mohammedan *Tartars*, *Tscher-*

kessi, &c., in *Southern Russia*; but an imperial ukase (1833) stopped their labors in that region. Attention was also turned (1826) to *Western Africa*, where they now have five stations, with sixteen missionaries. Christiansborg and Akropong are the principal stations of the African Mission. *Eastern India* was selected (1834) as another field, and the Society has now fifteen stations, with forty-five missionaries, and fifty-six native catechists, in that country. They are located in North Canara (or South Mahratta), South Canara (or the Tulu district), and Malabar. Advantage was taken, likewise, in 1846, of the opening into *China*, and three missionaries were sent thither. At the time of the commencement of hostilities between England and China, the Basel mission in China had gathered 279 members of the Church and catechumens, six native teachers, and twenty-four scholars. The income of this Society for 1856-7 was 618,517 francs. An important auxiliary of this Society is the *Basel Mission School*, a literary and theological institution, at which pious young men are especially trained for the mission service. Between 300 and 400 efficient laborers have gone forth from this school into various parts of the foreign field.

The *Berlin Missionary Society* (Reformed and Lutheran,) commenced active operations in 1830. In 1833, it sent five missionaries to *South Africa*, among the *Corannas* and *Caffres*. In 1835, six more missionaries were sent into this field. At present, the Society has eight stations in Africa, and fifteen missionaries. Its income in 1858 was \$41,920.

The *Rhine Missionary Society* (Reformed and Lutheran), was organized in 1828, by the union of the local societies of Elberfeld, Barmen, Cologne, and Wesel. In 1829, it sent four ordained missionaries to South Africa, which continues to be its chief field. In 1857, this Society had twenty-eight missionaries (seventeen ordained,) at nineteen stations in South Africa; nine ordained missionaries and one printer at eight stations in Borneo; and three missionaries at two stations in China. During that year its income was \$64,474.

The *North German Missionary Society* (Reformed and Lutheran,) founded 1836, having its seat in *Bremen*, has eight missionaries at three stations in West Africa, and three missionaries at two stations in New Zealand. Its income for 1856-7 was \$8189; expenses, \$12,509.

The *Paris Missionary Society*, founded 1824. It has, in South Africa, nine stations, eleven missionaries, 1368 communicants, and about three times this number attending public worship. In its mission-schools there are from 800 to 900 scholars.

3. *Beneficiary Education Board*.—This Board has been in existence for many years, under the control of our General Synod East. It is designed to aid young men destitute of private means, in acquiring a suitable training for the ministry. At present its annual appropriation to each student is \$80, and an obligation is taken in every case, pledging a refunding of the money in case the beneficiary should ultimately change his purpose and not enter the ministry. Nearly \$27,000 have been appropriated to this object since 1840, and it has been instrumental in supplying our Church, East and West, with many of its ministers. The Western Synod has a similar Board.

4. *Widows' Relief Fund*.—The original object of this society, composed of ministers, connected with the Eastern and Western Synods, was to afford relief to the widows of its deceased members. But this has since been so far extended as to reach the case of aged and disabled needy ministers belonging to the Society. To the present time it has had but few members, and its resources and operations are limited.

§ 9. *Literary and Theological Institutions.*

1. IN THE UNITED STATES.—(1.) *Colleges, &c.*—Franklin and Marshall Colleges, Lancaster, Pa. The former was founded in 1787; the latter in 1835, and before the consolidation was located in Mercersburg. The two were united in 1853. The institution has an invested fund of \$70,000. The Faculty consists of six Professors. It has

300 Alumni (Graduated Students), and at present about 100 students.

Heidelberg College, Tiffin, Ohio, was founded in 1850. It has six Professors and teachers, and 96 students.

Catawba College, North Carolina, recently opened.

(2.) *Theological Seminaries*.—The Church has two such, one under the care of each Synod. That of the Eastern Synod is located in Mercersburg. It has two Professors, and is endowed with \$35,000. By far the larger number of the ministers of our entire Church was educated at this institution. The Seminary of the Western Synod is located at Tiffin.

2. IN OTHER COUNTRIES.—(1.) *Switzerland* has four Reformed Universities: *Berne*, (founded 1450), *Zurich*, *Basel*, and *Geneva*, besides a number of Colleges (Gymnasias).

(2.) In *Hungary* is a large number of Colleges, under the direction and patronage of the Reformed Church.

(3.) In *Prussia* and the *German States* the following well-known universities are *Union* (Reformed and Lutheran), as to their ecclesiastical relationship:

	No. of Professors.	Private Teachers.	Theol. Students.	Whole No. of Students.
Berlin,	51	63	253	2208
Bonn (Prot. and Cath.),	52	28	57 Pr.	755
Breslau, " " "	36	29	70 "	755
Erlangen,	29	5	257	539
Giessen,	34	7	50	354
Tübingen,	37	18	127	707
Heidelberg,	33	31	82	718
Greifswold,	27	8	23	228
Marburg,	30	14	60	268
Halle,	35	17	394	652
Jena,	23	8	89	380
Königsberg,	32	20	83	355

(4.) In *Holland* there are three Universities, viz.:—*Leyden*, founded in 1575, and having, some years ago, 602 students; *Groningen*, founded in 1616, and having 300 students; and *Utrecht*, founded 1636, and having 444 students.

§ 10. *Personal Statistics, &c.**1.—OF THE GERMAN REFORMED CHURCH IN THE
UNITED STATES.

EASTERN SYNOD.

MINISTERS.	Congrega's.	Members.	Commun'is.	S. Schools.	POST OFFICE ADDRESSES.
Classis of E. Penna.					
Theodore L. Hoffeditz, D.D.,†	3	456	356	3	Nazareth, Northampton Co., Pa.
E. W. Reineke,					" " " "
Jacob C. Becker, D.D.,†	5	1000	825	4	Bethlehem, " "
C. G. Herman,	6	1500	880	10	Maxatany, Berks county, " "
Joseph S. Dubs,	5	2000	1261	10	North White Hall, Lehigh co., " "
John Züllich,	7	700	500	10	Jacksonville, " "
J. S. Herman,	8	1500	1230	4	Kutztown, Berks county, " "
William A. Helfrich,	8	2200	1778	5	Fogelsville, " "
F. Strassner,	3	200	180	4	Wilkesbarre, " "
Charles Becker,	7	400	300	11	Broadheadsville, Monroe co., " "
C. G. Eichenberg,	7	500	300	5	Weisport, Carbon county, " "
J. Gantenbein,	6	1800	1290	6	Petersville, Northampton co. " "
Cyrus Becker,	1				Bethlehem, Northampton co., " "
Alfred J. Herman,	3	385	310	3	Maxatany, Berks county, " "
D. F. Brendle,	5	680	446	5	Bethlehem, Northampton co., " "
Isaac K. Loos,	4	765	635	8	Richmond, " "
John Beck,	1	525	450	1	Easton, " "
R. A. Van Court,	6	737	491	6	Bath, " "
Joshua A. Derr,	1	415	223	1	Allentown, Lehigh county, " "
Levi K. Derr,	2	510	340	2	Tamaqua, Schuylkill " "
Daniel Y. Heisler,	1	120	80	1	Bethlehem, Northampton co., " "
David Rodrock,					" " " "
Classis of Lebanon.					
Philip Mayer,	1				Orwigsburg, Schuylkill co., " "
John Gring,	4	325	288	2	Fredericksburg, Lebanon co., " "
Thomas H. Leinbach,	7	1400	853	5	Meyerstown, " " " "
Isaac Miese,	6	1344	1142	8	Lower Bern, Berks " " " "
Augustus L. Herman,	9	1250	1085	12	Reading, " " " "
Franklin W. Kremer,	2	877	525	2	Lebanon, Lebanon " " " "
Aaron S. Leinbach,	2	1000	900	4	Reading, Berks " " " "
Henry Wagner,	7	188	188	4	Orwigsburg, Schuylkill " " " "
Jacob D. Zehrung,	6	1720	823	12	Bornville, Berks " " " "
Abraham Romich,	3	800	221	3	Jonestown, Lebanon " " " "
William A. Good,	3	250	250	6	Reading, Berks " " " "
Jacob Kline,	4	600	550	5	Schuylkill Haven, Sch'll " " " "

* With some corrections, these statistics have been unavoidably taken from the Synodical Minutes of 1858.

† Lately deceased.

MINISTERS.	Congrega's.	Members.	Communit's.	S.	Schools.	POST OFFICE ADDRESSES.
Classis of Lebanon.						
Jonathan E. Heister,	5	400	280	4		Annaville, Lebanon county, Pa.
Charles F. McCanley,	1	180	170	3		Reading, Berks " "
Joseph H. Apple,	1	68	68	1		Hamburg, " " "
Vacant,	3					
Vacant,						
Classis of Zion.						
Daniel Ziegler,	6	600	570	4		York, York county, "
Jacob Sechler,	4	1000	650	4		Hanover, " "
Henry Aurand,						
John Reinecke,						Shrewsbury, York county, "
Frederick W. Vandersloot,	5	363	350			York, " "
Daniel Riegle,	5	350	306	4		Dillsburg, " "
Charles H. Leinbach,	6	700	600	9		Landisburg, Perry county, "
Amos H. Kremer,	1	225	218	1		Carlisle, " "
George Leidy,						" " "
Jacob Ziegler,	4	690	660	3		Gettysburg, " "
William C. Bennett,						Boiling Springs, Cumberl'd co. "
Lamuel Kuhn,	6	349	264	6		Bloomfield, Perry county, "
David Bosser,	5	400	258	4		York, " "
Emanuel H. Hoffheins,	5	500	490	6		Abbotstown, " "
Jacob O. Miller,	1	400	275	3		York, " "
Daniel Gring,	6	400	370	6		Shrewsbury, " "
David Hefelfinger,	4	196	120	1		Newville, " "
Julius Kurtz,	4	425	384	3		Hanover, " "
W. K. Zieher,						" " "
T. P. Bucher,						Landisburg, " "
John Ault,	3	103	92	2		Carlisle, " "
Vacant,	5	300	200			Benders, " "
Abner Kremer,	3					Mechanicsburg, " "
J. M. Mickley,						Blair, Perry county, "
Classis of Maryland.						
Elias Heiner, D.D.,	1	310	310	2		Baltimore, Md.
Vacant,	1					" "
John S. Foulk,	1	168	151	1		" "
Frederick A. Herzberger,	1	415	609	1		" "
Daniel Zacharias, D.D.,	1	445	400	2		Frederick city, " "
George W. Glessner,	1	434	380	4		Middletown, Frederick co., " "
Samuel H. Giesy,	2	230	200	1		Hagerstown, Washington co. " "
Mortimer L. Shuford,	2	110	104	2		Sharpsburg, " "
Henry Wissler,	6	594	460			Manchester, Carroll county, " "
W. E. Krebs,	2	335	300			Emmitsburg, Frederick " "
Joseph W. Santee,	4	395	370	2		Cavetown, Washington " "
William F. Colliflower,	3	295	250	3		Jefferson, Frederick " "
Moses A. Stewart,	1	173	173	1		Burkettsville, " "
Vacant,	1	475	280	1		Silver Run, Carroll " "
Charles Cast,	1	120	80	1		Hagerstown, Washington " "
Vacant,	1	176	149	1		Frederick city, " "
Lewis A. Brunner,	3	300	275	3		Boonsboro', Washington " "

MINISTERS.	Congrega's.	Members.	Commur's.	S. Schools.	POST OFFICE ADDRESSES.
Classis of Maryland.					
Jesse Steiner,	4	350	350	4	Walkerville, Frederick co., Md.
Vacant,	2	100	100	2	Clearspring, "
Gustavus Kramm,	1	50	50	1	Baltimore city, "
John G. Fritchey,	4	375	320	3	Taneytown, Carroll county, "
Henry J. Comfort,	3	179	150	3	Mechanicstown, " "
Benjamin Schneider, D.D.	1	300	450	2	Aintab, Syria.
J. Külling,	1				Baltimore, "
Classis of Virginia.					
Daniel G. Bragonier,	2				Martinsburg, Va.
J. M. Titzel,	2	202	202	2	Shepherdstown, "
George H. Martin,	1	100	100	1	Lovettsville, "
Daniel Feete,	4	231	223	5	Woodstock, "
Henry St. John Rinkes,	6	250	250	2	Hamburg, "
John C. Hensell,	5	200	200	5	Mt. Crawford, "
John H. Crawford,	3	160	160		Middlebrook, "
Vacant,	3	110	110		Augusta, "
Do.	3	103	103		Central, "
Do.	5	45	45		Pendleton, "
Do.	2	80	80		Winchester, "
Classis of N. Carolina.					
George Boger,					Klutt's Tanyard, N. C.
John Lantz,	3	157		1	Newton, "
David Crooks,	2	154			Lincolnton, "
G. William Welker,	3	305		1	Brick Church, "
Jeremiah Iugold,	3	99			Lincolnton, "
Thornton Butler,	3	280			Gold Hill, "
Samuel J. Fetzer,	2	262			Eufaula, "
P. Alison Long,	8	312			Midway, "
Classis of Philadelphia.					
Samuel Helfenstein, D.D.					Gwynedd, Montgomery co. Pa.
Samuel Helfenstein, Jr.,					Blue Bell, "
P. S. Davis,	1	120	140	1	Norristown, "
John H. A. Bomberger, D.D.,	1	249	234	1	Philadelphia, "
Nicholas Gehr,	1	518	477	1	Kensington, Philad'a county, "
John Gantenbein,	1	400	350	2	" " " " " "
J. G. Wiehle,	1	500	467	1	Philadelphia, "
Samuel G. Wagner,	2	280	225	2	Blue Bell, Montgomery " "
Jesse B. Knipe,	2	150	150	4	Chester Springs, Chester co., "
Alfred B. Shenkle,	2	346	366	2	Trappe, Montgomery " "
E. M. Long,					Norristown, " "
William Sorber,	4	233	250		East Vincent, Chester " "
N. S. Aller,	2	150	150		Pleasantville, " "
Charles Lukens,					Frankford, Philadelphia " "
George D. Wolff,					Norristown, Montgomery co. "
Charles W. Schultz,					
John S. Ermenirout,	1				Reading, "
Vacant,					Vincent, "

MINISTERS.	Congrega- s.	Members.	Commun- ts.	S. Schools.	POST OFFICE ADDRESSES.
Classis of Mercersburg.					
Philip Schaff, D.D.,					Mercersburg, Franklin co. Pa.
Bernard C. Wolff, D.D.,					" " " "
Samuel R. Fisher, D.D.,					Chambersburg, " " "
Benjamin S. Schneek, D.D.	1	58	58	1	" " " "
John Rebaugh,	1	100	95	1	Greencastle, " " "
Samuel Philips,	1	284	261	1	Chambersburg, " " "
Frederick A. Rupley,	1	150	140	1	Shippensburg, Cumberl'd co. " "
Theobald Fouse,	6	490	476	4	James Creek, Huntingdon " "
Henry Heckerman,	5	490	430	2	Bedford, Bedford " "
Jacob Hassler,	2	218	208	2	Martinsburg, Blair " "
William M. Deatricks,	2	138	133	3	Pattonsville, Bedford " "
Henry W. Super,	2	250	220	1	Waynesboro', Franklin " "
Wm. D. C. Rodrock,	4	240	208	3	Chambersburg, " " "
Samuel H. Reid,	2			2	Huntingdon, Huntingdon " "
Nicholas E. Gilds,	5	534	490	1	St. Clairsville, Bedford " "
Joseph E. Hannaberry,	4	156	111	1	Upper Strasburg, Franklin " "
Charles F. Hoffmeier,	2	200	200	2	Charlesville, Bedford " "
Joshua Riale,	3	291	265	3	Alexandria, Huntingdon " "
Isaac G. Brown,	2	159	145	2	Mercersburg, Franklin " "
Thomas G. Apple,	1	332	268	1	Greencastle, " " "
John G. Wolff,	3	96	84	2	McConnellsburg, Fulton " "
Frederick A. Scholl,					Greencastle, " " "
Jacob Mayer,					Columbia, Lancaster " "
Samuel Miller,					Lebanon, Lebanon " "
George W. Aughinbaugh,					Bedford, Bedford " "
Daniel M. Giles,					St. Thomas, Franklin " "
Vacant,	2	118	112	1	Martinsburg, " "
Do.	1	18	18		Ray's Cove, " "
C. B. Wolff,					Greencastle, " "
Classis of Goshenhoppen.					
Daniel Zeller,					Allentown, Lehigh county, Pa.
John A. Strassburger,					Sellersville, Bucks " "
John S. Kessler, D.D.,	3	150	100	2	Allentown, Lehigh " "
Daniel Weiser,	2	860	1091	4	Pennsburg, Montgomery co. " "
Peter S. Fisher,	3	1000	730	5	Sellersville, Bucks " "
Samuel Hess,	5	800	760	6	Hellerstown, Northamp. " "
William T. Gerhart,	4	788	529	4	Bucksville, Bucks " "
Lewis C. Horman,	3	300	200	2	New Hanover, Montg'y " "
William Philips,	2	150	150	1	Easton, " "
William G. Hackman,	1	40	34	1	Kulpsville, Montgomery " "
N. S. Strassburgher,	4	730	675	4	Pottstown, " " "
A. L. Dechant,	5	527	407	6	Frederick, " " "
A. J. G. Dubs,	5	630	530	7	Allentown, Lehigh " "
Vacant,	2				Springfield, " "
Do.	1				Baumstown, " "
Do.	1				Pricetown, " "

MINISTERS.	Congrega's.	Members.	Communis.	S. Schools.	POST OFFICE ADDRESSES.
Classis of Lancaster.					
Henry Harbaugh,	1			1	Lancaster city, Pa
Isaac S. Demund,	1	122	114	1	" " "
Daniel Gaus,	1	190	120	1	Harrisburg, "
Isaac Gerhart,	3	100	46		Lancaster city, "
John W. Hoffmeier,	3	193	193	5	" " "
Daniel Hertz,	7	340	340	2	Ephrata, Lancaster county, "
John V. Eckert,	4	194	140	5	New Providence, "
Martin A. Smith,	5	270	210	4	Hummelstown, Dauphin co. "
Albert Helfenstein, Jr.,					New Holland, Lancaster "
F. Gast,	2		130	2	
Christian C. Russell,	1	60	35	1	Columbia, " " "
Emanuel V. Gerhart, D. D.,					Lancaster city, "
Thomas C. Porter,					" " "
Theodore Apple,					" " "
Supplied by Rev. S. Naille,	2	142	96		Elizabethtown, Lancaster co. "
John W. Nevin, D. D.,					Lancaster city, "
Classis of New York.					
John F. Busche,	1	142	142	1	New York city, N. Y.
John Lichtenstein,	1	498	270		Buffalo, Erie county, "
Deitrich Willers,	2	183	183	2	Fayette, Seneca " "
Lewis B. Schwartz,	2	150	92	1	Boston, Massachusetts. "
T. Grosshüsch,	1	88	88	1	Rochester, "
William Meyer,	2	321	272	2	Tonawanda, Erie county, "
Classis of E. Susqueh'a.					
Isaac Shellhammer,	7	260	181	4	Black Creek, Luzerne county, Pa.
Rudolph Düngr,	4	150	135	3	Fountain Spring, Schuyl'1l co. "
William Goodrich,	6	425	400	6	Bloomsburg, Columbia " "
Nathaniel E. Bressler,	7	400	350	6	Fisherville, Dauphin " "
Albert G. Dole,	1	165	172	1	Milton, Northumberland " "
Jared Fritzinger,	7	450	390	12	Greenbrier, " "
Henry Hoffman,	3	116	116	2	Berwick, Columbia " "
George Wolff,	4	700	504	6	Limestoneville, Montour " "
David W. Wolff,	4	197	183	2	Danville, " "
John B. Pörner,	10	375	332	8	Hazleton, Luzerne " "
C. Z. Weiser,	1	160	130	1	Selinsgrove, Snyder " "
Ephraim Kieffer,	7	500	400	8	Millersburg Dauphin " "
C. A. Rittenhouse,	3	200	189	2	Shamokin, Northumberland " "
John W. Steinmetz,	5	344	344	5	Sunbury, " "
Vacant,	6	200	170		Berrysburg, Dauphin " "
Henry Miller,					Shirleysburg, Huntingdon " "
Classis of W. Susqueh'a.					
W. H. Groh,	5	250	280	6	Boalsburg, Centre county, "
Samuel Gutelius,	5	231	231		Freeburg, Snyder " "
John C. Bucher,	1	185	185	1	Midlinburg, Union " "
Henry Wiegand,	4	348	329	5	Road Hall, Lycoming " "
William R. Yearik,	4	250	232		Hublersburg, Centre " "
P. A. Schwartz,					" " " "

MINISTERS.	Congrega's.	Members.	Communt's.	S. Schools.	POST OFFICE ADDRESSES.
Classis of W. Susqueh'a.					
G. W. M. Schultze,	6	440	301		Beaver Springs, Snyder co. Pa.
F. J. Mohr,	3	252	195		Williamsport, Lycoming " "
J. S. Shade,	3	257	166	3	Liberty, Tioga " "
Benjamin Bausman,	1	217	209	1	Lewisburg, Union " "
L. C. Edmonds,	4	282	282	6	Aaronsburg, " "
Daniel S. Tobias,	4	137	137	10	Millheim, Centre county, " "
Adolph B. Cospar,					New Berlin, Snyder " "
D. G. Klein,	4	118	103	2	Bellefonte, Centre " "
Vacant,	2	191	189	1	Driesbach, " "
Do.	4	90			New Berlin, " "
Do.	2	58	54		Salem, " "
Do.	2	134	100	3	Middle Creek, " "
Jonathan Zellers,					Lewisburg, " "
Classis of Clarion.					
D. B. Ernst,	4	286	253		Sagerstown, Crawford county, Pa.
L. D. Leberman,	5			2	Mercer, Mercer " "
H. F. Hartman,	3	400	390	3	West Greenville, Mercer co. " "
Lucian Cort,	3	180	155	3	Rimersburg, Clarion " "
Abner Dale,	2	238	190	1	Brady's Bend, Armstrong " "
F. Wise,	4	330	325	4	South Bend, " "
L. G. Shoemaker,	5	320	270	4	Curlsville, Clarion " "
C. A. Limberg,	4	225	210	3	Punxatawny, Jefferson " "
C. Scheel,	4	130	88		Tylersburg, Clarion " "
J. S. Shade,	5	400	365	3	Lamertine, " "
Francis Netscher,	2	680	403		New Bethlehem, Clarion " "
Vacant,	4				Ringgold, " "
B. Boyer,					West Greenville, Mercer " "
S. N. Callender,					Meadville, Crawford " "
Philip Zeiser,					Hamburg, Mercer " "

GENERAL SUMMARY FOR THE EASTERN SYNOD.*

CLASSES.	No. Ministers.	Congregations.	Members.	Bap. Members.	Communicants.	Sunday-Schools.
East Pennsylvania,	20	105	16,686	17,160	12,185	117
Lebanon,	16	57	9,868	4,143	7,784	76
Zion,	19	74	7,471	5,130	5,893	54
Maryland,	23	49	6,395	5,046	5,595	43
North Carolina, . .	8	26	1,633			
Virginia,	9	23	1,310	146	1,310	20
Philadelphia, . . .	17	17	3,466	1,696	3,373	21
Mercerburg,	29	51	4,682	4,870	4,158	40
Goshenhoppen, . .	15	48	5,935	2,280	5,037	38
New York,	7	11	1,232		1,071	5
Lancaster,	17	30	1,703	366	1,490	18
East Susquehanna,	14	76	5,037	4,958	4,301	69
West Susquehanna,	16	61	4,233	1,596	3,760	67
Clarion,	13	46	3,075	600	2,561	25
Add for defective statistics,	223	674	72,726	47,991	60,151	593
			10,000	15,000	8,000	150
TOTAL,	223	674	82,726	62,991	68,151	743

* To show the comparative progress of the Church in the last forty years, we add the statistics for 1819:—1 Synod, 35 Ministers, 295 Congregations, and 15,360 Members.

SYNOD OF OHIO.

MINISTERS.	Congrega's	Members.	Commun' ts.	S. Schools.	POST OFFICE ADDRESSES.
Classis of Miami.					
David Winters,	4	400	395	4	Dayton, Ohio.
T. H. Winters,	2	167	151	2	Xenia, "
T. H. Winters,	1	86	80		
P. C. Prugh,	2	170	158	1	Xenia, "
J. Vogt,	3	100	98	2	New Madison, "
H. K. Baines,	3	210	210	1	Fairfield, "
H. Rust,	1	275	275	1	Cincinnati, "
J. Stoneberger,	3	69	64	5	Whitewater, Bellinger co. Mo.
J. McConnell,	4	83	83	1	Anna, Union county, Illinois.
G. W. Williard,	2	149	130	2	Dayton, Ohio.
I. H. Reiter,	3	220	200	2	Miamisburg, "
S. Mease,	1	28	28	1	Cincinnati, "
A. Wanner,	4	200	118	1	Germantown, "
J. Richards,	5	251	250	5	St. Paris, "
J. M. Lefever,	4	70	56	3	Robinson, "
J. Dahlman,	1	70	70	1	Aruheim, Brown county, "
G. Z. Mechling,	4	87	72	2	Seven Mile, "
E. F. Loeder,	1	80	72	1	Dayton, "
C. Saure,	1	120	120		Cincinnati, "
A. C. Kendig,	3	72	52	1	West Alexandria, "
J. A. Leis,	1				Miamisburg, "
Jacob Weaver,	4		151	1	Pratt, Shelby county, "
L. Rike,					West Alexandria, "
J. Pence,					Tremont, Clark county, "
S. K. Denius,					Germantown, "
J. Kercher,					Lacon, Marshall county, Illinois.
Lancaster Classis.					
G. Weisz,					Lancaster, Ohio.
I. S. Weisz,	4	268	243	2	Lithopolis, Fairfield county, "
H. Williard,	2	50	40	2	Columbus, "
P. D. Schory,	3	130	114	2	Lancaster, "
J. H. Buser,	3	160	160	3	Chillicothe, "
J. Ruhl,	2	110	110	2	Basil, Fairfield county, "
J. B. Thompson,	2		143	1	Delaware, "
A. King,	3	193		2	Baltimore, Fairfield county, "
J. C. Henneman,					Piketon, Pike "
S. S. Rickly,					Columbus, "
D. H. Hoyman,	4		200		Somerset, "
J. C. Klar,	4		132	1	Stoutsville, "
Vacant,	2	75			Jerusalem.

MINISTERS.	Congrega's.	Members.	Commun'ts.	S. Schools.	POST OFFICE ADDRESSES.
Westmoreland Classis.					
N. P. Hacke,	6				Greensburg, Pa.
H. E. F. Voigt,	8	297	2		" Mt. Pleasant,
Wm. Conrad,	4	234	3		" Berlin,
G. B. Russell,	1	47	61	2	" Pittsburg,
L. H. Keafauver,	4	200	82	2	" Greensburg,
F. K. Levan,	6		305	4	" Somerset,
R. P. Thomas,	2	175	140	2	" Salem & Roads,
A. B. Koplin,	5		197	2	" Stoytswn,
Benjamin Knepper,	8		192	4	" Wellersburg,
G. A. Fickes,	4	92	60	3	" Grantsville, Md.
W. Wienel,					" Leechburg, Pa.
Jacob Römer,	1	30	53	1	" Pittsburg,
Sheboygan Classis.					
J. Bossard,	1	98	125	1	Sheboygan, Wisconsin.
J. T. Kluge,	1	103	90	1	Newtonsburg, "
A. Mühlmeier,	1	70	60	1	Sheboygan, "
H. A. Winter,	1	76	76	1	" "
Sandusky Classis.					
S. B. Leiter,	4	166	166		Navarre, Stark county, Ohio.
Wm. McCaughey,	4	184	184	3	" " " "
P. J. Spangler,	7	315	300	3	Nimisilla, Summit "
J. Heins,	6	110	110	4	Nankin, Ashland "
J. J. Excell,	4	110	90	2	Reedsburg, Wayne "
H. Hess,	4	50	50	2	Shelby, Richland "
C. Zwisler,	2	107	107	2	Congress, Wayne "
C. H. Reiter,	4	150	103	1	Carrolton, Carrol "
Jesse Schlosser,	1	50			Akron, Summit "
Vacant,	1	40	28		Massillon, Stark "
Do.	2	50	50	2	
L. Follet,					Without charge.
H. Shaul,					" "
D. G. Phillips,					" "
L. C. Edmonds,					Aaronsburg, Centre county, Pa.
Tiffin Classis.					
F. Rahauser,					Havana, Illinois.
R. Good,	2	70	60	1	Tiffin, Ohio.
J. H. Good,	2	145	160	1	" "
M. Stern,	6	420	429	3	Gallion, "
H. J. Rutenick,					Tiffin, "
J. Klinger,	7	200	186	1	Herring, Allen county, Ohio.
C. F. Schwartz,	2	105	105		Independence, Iowa.
Wm. K. Zieber,					Tiffin, Ohio.
H. Eschmeier,	1	100	150	1	Toledo, "
J. C. Klar,	2	200	150	1	Stoutsville, Fairfield county, Ohio.
J. G. Ruhl,	5	197	197	1	Marion, Ohio.

MINISTERS.	Congrega. s.	Members.	Communi- ties.	Schools.	POST OFFICE ADDRESSES.
Tiffin Classis.					
E. Keller,	4	280	280	4	Bucyrus, Ohio.
J. J. Echer,	5	235	238	2	Tiffin, "
J. Knia,	4	104	93		Vermillion, "
M. Kieffer, D. D.	2	30	30		Miffin, "
C. Weiler,					Gallion, "
P. Jorris,	3	68	65	2	Upper Sandusky, "
P. Roser,					New Bremen, "
E. Higbe,	1	218	218		Tiffin, "
P. Teudick,	8				Carolina, "
J. Heller,					Fremont, "
H. Kortheuer,					Findlay, "
J. B. Kniest,					Sandusky, "
D. Kelley,					Tiffin, "
D. H. Reiter,					Lima, "
E. Erakefield,					Fremont, "
C. Raths,					Republic, "
St. Joseph Classis.					
J. H. Kline,	1	125		1	Fort Wayne, Indiana.
W. Ellers,	3	69		3	Colon, Michigan.
J. J. Brecht,	1	70		1	Huntingdon, Indiana.
D. Lautz,	1				White Pigeon, Michigan.
J. G. Kissell,	6	140		2	Auburn, Indiana.
W. M. Reed,	1	44		1	Pulaski, Ohio.
F. W. Dechant,	7	135		4	Bluffton, Indiana.
W. B. Sandoe,	3	60			Elkart, "
A. J. Rutan,					Lassener, M. Territory.
A. Shroeder,	1				Detroit, Michigan.
P. Vitz,					Preble, Adams county, Indiana.
F. W. Wasnich,		110		3	Pulaski, Ohio.
T. Winter,	2				West Alexandria, Ohio.
J. Biedler,	2				Lassalle, Michigan.
D. Butt,	2				Pulaski, Ohio.
Indiana Classis.					
G. H. Zumpe,	3	132	182	1	Poland, Clay county, Indiana.
C. Pleuss,	2	79		1	Lawrenceburg, "
M. G. I. Stern,	1	70	57	1	Indianapolis, "
A. Tönsmeier,	1				Louisville, Kentucky.
J. Blaetgen,	1	38	30	1	
J. D. Colliflower,	3				Boundary City, Jay county, Ind.
T. Etter,	2				
F. W. Steffens,	1		50	1	Terre Haute, Indiana.
C. Kuss,					Huron, Erie county, Ohio.
Illinois Classis.					
D. Kroh,			100	1	Cedarville, Stevenson county, Ill.
F. C. Bauman,			60	1	Zwingle, Jackson county, Iowa.

MINISTERS.	Congrega- s.	Members.	Commun- ts.	S. Schools.	POST OFFICE ADDRESSES.
Illinois Classis.					
J. Hoyman,		90	70	2	Orangeville, Stevenson co., Ill.
J. P. Decker,					Freeport, Illinois.
George Weber,					Dayton, Tippecanoe county, Ind.
H. Knepper,					Ogle Station, Lee county, Illinois.
St. John's Classis.					
J. W. Hamm,	8	700	630	4	Nimisilla, Summit county, Ohio.
D. Kaemmerer,	6	891	360	3	Wooster, Wayne " "
P. Herbruck,	5		687	4	Canton, Stark " "
J. G. Zahner,	5		412	4	Ragersville, Tuscarawas co. " "
R. Koehler,	3		258	2	Mt Eaton, Wayne " "
G. Ziegler,	8		404	3	North Georgetown, Col. " "
G. Rettig,	6		375	1	New Bedford, Coshocton " "
J. Ackereit,	4		140		Mt. Eaton, Wayne " "
J. B. Rahl,	7		374	6	Eden, Trumbull " "
E. H. Th. Woehler,	6		140		Albion, Ashland " "
J. D. Gackenheimer,	4	193	193		Wiltshire, Van Wert " "
J. F. Engelbach,	3		142	1	Akron, Summit " "
C. Lienkamper,	3	126	100		Calcutta, Columbiana " "
F. Wahl,	3		250		Poland, Mahoning " "
S. N. King,	3	209	125	2	New Lisbon, Columbiana " "
P. Becker,	6		340	2	Columbiana, Whitley " "

Total in the Synod of Ohio, Ministers, 128; Congregations, 351; Members, 23,642; Communicants, 20,625; Sunday-Schools, 167.

2. TOTAL POPULATION OF THE REFORMED CHURCH.

United States,	{ German Reformed Church,	. . . . .	350,000
	{ Reformed Dutch Church,	. . . . .	150,000
Switzerland,	. . . . .		1,400,000
Hungary,	. . . . .		1,453,000
Holland (Dutch Church,)	. . . . .		1,900,000
Siebenbergen,	. . . . .		297,000
Bohemia,	. . . . .		51,500
Moravia,	. . . . .		26,500
Servia,	. . . . .		27,000
Prussia (United Church,)	. . . . .		11,524,000

17,178,500

Deduct from this sum, for Lutherans in Prussia, and Dutch
Reformed in Holland and the United States, 8,500,000

And the remainder, 8,678,500
gives us the population of the Reformed Church in other countries.
This sum corresponds with that given by KLING, in Herzog's Ency-
clopædia.

3. PERIODICALS OF THE CHURCH IN THIS COUNTRY.

German Reformed Messenger, Weekly, Chambersburg, Pa.
Kirchenzeitung, Bi-weekly, " "
The Western Missionary, Bi-weekly, Dayton, Ohio.
Der Lämmerhirt, Monthly, Philadelphia, Pa.
The Pastor's Helper, Monthly, Pittsburg, Pa.
Der Evangelist, Bi-weekly, Tiffin, Ohio.
The Guardian, Monthly, Lancaster, Pa.
The Mercersburg Review, Quarterly, Chambersburg and Philadelphia.

§ 11. *List of Deceased Ministers of the German Reformed Church in the United States.**

NAMES.	DIED.	NAMES.	DIED.
George Michael Weiss...	1763	John Theob. Faber.....	1788
John Philip Boehm.....	1749	J. Christopher Gobrecht.	1815
John Henry Goetschies.	1740	Charles Lange.....	
J. Bartholomew Reiger.	1769	Samuel Suther.....	1788
John Peter Miller.....	1796	Bruin Rom. Comingoe....	1842
John Bechtel.....	1777	Casper Wack.....	1839
Henry Antes.....	1755	Jacob Weymer.....	1790
Jacob Lischy.....	1781	Abraham Blumer.....	1822
John Brandmiller.....	1777	Conrad Steiner, Jr.	1782
Christian Henry Rauch.		J. W. Gilbert Nevelling.	1844
John Conrad Wirtz.....	1763	John William Weber....	1816
J. Jacob Hochreutener.	1748	John Conrad Abert Hel-	
John Philip Leydich....	1784	fenstein	1790
John Conrad Steiner....	1762	Daniel Wagner.....	1810
Ludwig Ferd. Vock.....		John Henry Helfrich....	1810
Conrad Tempelman.....	1761	J. Christ. Stahlschmidt.	
William Otterbein.....	1813	John William Runkel....	1832
William Stoy.....	1801	Samuel Dubendorf.....	
John Waldschmid	1789	Henry Giesy	1845
Theodore Frankenfeld...	1757	Jno. Herman Winkhaus.	1793
John George Alsentz....	1769	Bernhard F. Willy.....	
C. Diedr. Weyberg, D.D..	1790	Ludwig Lupp.....	1798
John Conrad Bacher.....	1780	George Trolldemer.....	1800
Frederick L. Henop.....		Lebrecht F. Herman, DD.	1838
William Hendel, D.D....	1798	Anthony Hantz.....	1813
Nicholas Pomp.....	1819	John Fred. Heger.....	

* This list is necessarily somewhat defective.

NAMES.	DIED.	NAMES.	DIED.
G. H. Dorstius.....		Wm. Hendel, Jr., D.D....	1846
John Jacob Hock.....		John Henry Hoffmeier....	1837
— Toberbiller.....		J. Christian Becker, D.D.	1859
— Valk.....		Casper Wack.....	1839
— Theus.....		William Runkel.....	
Peter Heinrich Torsihius		Henry B. Schaffner.....	
Jacob Fred. Schertlein..		Theobald Faber.....	
John Conrad Wuert.....		George Geistweit.....	
Fred. Cassimer Miller...		Lebrecht L. Hinsch.....	
— Zübli.....		John Gobrecht.....	
Jonathan Du Bois.....		Thomas Pomp.....	1852
Jno. Jacob Dillenberger		William Hiester.....	
Rudolph Kidenweiler....	1762	George Wack.....	1859
William Kals.....		Charles Helfenstein.....	1843
Frederick Dallicker.....	1799	Fred. W. Van der Sloot..	
— Bonner.....		Jonathan Helfenstein...	
— Martin.....		Lewis Mayer, D. D.....	1850
— Frederick.....		Frederick Rahauser.....	
Casper Michael Stapel...		Jacob Diefenbacher.....	1842
Jacob Riess.....		John Henry Fries.....	1840
— Rothenbühler.....	1766	Theo. L. Hoffeditz, D.D.	1858
John Zufall.....	1769	Jacob R. Reilly.....	
— Pithan.....		William Pauli.....	
John George Witner.....	1779	Peter Mahnenschmidt....	
Benedict Schwöpe.....		William Weinell.....	
John Daniel Gross.....		John Helfrich.....	1853
Charles Lewis Böhme...		Martin Brunner.....	
— Boos.....		John Felix.....	
John Gabriel Gebhard....	1826	Jacob Boyer.....	
George Adam Gueting....	1812	Charles Knaus.....	
George Wallauer.....		Christian L. Becker, D.D.	
John William Ingold....		Frederick Herman.....	
John Christopher Faber		Jonathan Rahauser.....	
John H. Weikel.....		John Braun, D. D.....	1849
— Twifoot.....		Jacob Lenn.....	
Paul Peter Pernisius....		Henry Diefenbach.....	
Andrew Loritz.....		John Aurand.....	
Ludwig Chitara.....	1790	Henry Hoffman.....	
Philip Stock.....		William Dechant.....	
Andrew Lentz.....	1812	Henry Rassman.....	
Jacob Senn.....	1818	Henry Gerhardt.....	1847
John Jacob Wack.....		William Hauck.....	

